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CATECHISM FOR CHILDREN,

EXHIBITING THE

PROMINENT DOCTRINES

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

By ELDER JOHN JAQUES.

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. * * * * And they shall also teach their children to pray and to walk uprightly before the Lord." Doctrine and Covenants xxii. 4; new edition, lxviii. 25, 26, 28.

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CONTENTS.

CHAPTER I.

PAGE

NAME—BIRTH—BLESSING—BAPTISM—CONFIRMATION—DUTY TO GOD, PARENTS, AND MANKIND - - - 5

CHAPTER II.

ON THE KNOWLEDGE OF A GOD - - - - 7

CHAPTER III.

REVELATIONS OF GOD TO MAN - - - - 8

CHAPTER IV.

PLURALITY OF GODS - - - - - 12

CHAPTER V.

PERSON, CHARACTER, AND ATTRIBUTES OF GOD - - 14

CHAPTER VI.

RELATION OF MEN TO GOD—PRE-EXISTENCE OF SPIRITS—EDUCATION, DEVELOPMENT, AND PERFECTION OF INTELLIGENT BEINGS - - - - - 17

CHAPTER VII.

PAGE.

COUNCIL IN HEAVEN—REBELLION OF LUCIFER—CREATION OR ORGANIZATION OF THE EARTH - - 20

CHAPTER VIII.

THE FALL - - - - - - 25

CHAPTER IX.

REDEMPTION FROM THE FALL - - - 29

CHAPTER X.

FAITH—REPENTANCE - - - - 32

CHAPTER XI.

BAPTISM - - - - - - 34

CHAPTER XII.

THE HOLY SPIRIT - - - - - 38

CHAPTER XIII.

THE SACRAMENT OF THE LORD'S SUPPER - - 42

CHAPTER XIV.

THE CHURCH OF CHRIST - - - - 46

CHAPTER XV.

THE TEN COMMANDMENTS - - - - 49

CHAPTER XVI.

WORD OF WISDOM - - - - - 54

CHAPTER XVII.

PRIESTHOOD—ORGANIZATION OF THE CHURCH - 57

CHAPTER XVIII.

DISPENSATION OF THE FULLNESS OF TIMES - - 68

CATECHISM FOR CHILDREN.

CHAPTER I.

NAME—BIRTH—BLESSING—BAPTISM—CONFIRMATION—DUTY TO GOD, PARENTS, AND MANKIND.

[*Questions and Answers Nos.* 2, 5, 6, 7, 9, 10, 11, 12, 13, *will be used according to circumstances.*]

1. *Q.* What is your name?
   A. ———.
2. *Q.* Who gave you that name?
   A. My father and mother, and it was confirmed upon me when I was blessed by the Elders of the Church.
3. *Q.* On what day, and in what month and year were you born?
   A. On the —— day of ————, in the year of our Lord ———.
4. *Q.* In what town, county, and country were you born?
   A. In the town of ————, in the county of ————, in ————.
5. *Q.* On what day, and in what month and year, were you blessed?
   A. On the —— day of ———, in the year of our Lord ———.
6. *Q.* In what Branch and Conference of the Church were you blessed?
   A. In the ———— Branch of the ———— Conference.
7. *Q.* Who pronounced the blessing upon you?
   A. Elder ————————.
8. *Q.* Have you been baptized?
   A. ————

9. *Q.* When were you baptized?

A. On the —— day of ————, in the year of our our Lord ————.

10. *Q.* Who baptized you?

A. Elder [*or Priest*] ————.

11. *Q.* In what Branch and Conference of the Church were you baptized?

A. In the ———— Branch of the ———— Conference.

12. *Q.* When were you confirmed a member of the Church, by the laying on of hands for the Gift of the Holy Ghost?

A. On the —— day of ————, in the year of our Lord ————.

13. *Q.* Who confirmed you?

A. Elder ————————.

14. *Q.* What duties should you perform?

A. My duty to God, and my duty to my parents, and to all mankind.

15. *Q.* What is your duty to God?

A. To love him with all my heart, and to keep his commandments.

16. *Q.* Why should you love God, and keep his commandments?

A. Because it is by his power and goodness that I exist, and am sustained day by day.

17. *Q.* What is your duty towards your parents?

A. To love and obey them.

18. *Q.* Why should you love and obey your parents?

A. Because it is a command of God, and because they were the means of bringing me into the world; they nursed and fed me when I was a little babe, and now continually love me, and provide food, clothing and lodging for me. They watch over me in sickness, direct me in health, and teach me to be clean, neat, industrious, and orderly, so that when I have grown up I may be useful.

19. *Q.* What is the reward of obedience to parents?

A. A long life, with the constant favor and blessing of God, and eternal life and happiness in the world to come.

20. *Q.* What is the punishment of disobedience to parents?

A. A short life with the constant displeasure and curse of God, and misery n the world to come.

21. *Q.* What is your duty to all mankind?

A. To love them, and to treat them with kindness.

22. *Q.* Why should you love all mankind, and treat them with kindness?

A. Because God commands it, and because all mankind desire to be happy, and, unless they love and strive to be kind to each other, they cannot be happy. Therefore all persons should love each other, that they may live as happily as possible.

——o——

CHAPTER II.

ON THE KNOWLEDGE OF A GOD.

1. *Q.* How do you and mankind in general learn that there is a God?

A. In three ways. First—by tradition; second—by reason; third—by revelation.

2. *Q.* How do mankind learn by *tradition* that there is a God?

A. Parents tell their children that there is a God, the children in turn tell their children, and so on from parents to children it is handed down for hundreds and thousands of years. In this way mankind learn by tradition that there is a God.

3. *Q.* How do mankind learn by *reason* that there is a God?

A. They look around them, and see the sun shining by day and not by night; they see and feel the long days and hot weather of summer, and the short days and cold weather of winter, come regularly round; they see the rains descend, and the fruits and verdure of the earth appear in their seasons; and as these things cannot be stopped, nor the times when they come be altered, by men, they conclude that there must be a Being much superior to man, who governs and directs all things. In this way, men learn by reason that there is a God.

4. *Q.* How do men learn by *revelation* that there is a God.

A. God reveals himself to men; or he sends to them

angels, who have greater power, knowledge, and glory than men; or he speaks to them by his own voice from the heavens; or he gives them dreams and visions. In this way do men learn by revelation that there is a God.

5. *Q.* Which is the best way of learning that there is a God?

A. By revelation. Tradition and reason give indistinct and unsatisfactory ideas of God, and of his character and attributes. By revelation alone can a definite and satisfactory knowledge be obtained.

CHAPTER III.

REVELATIONS OF GOD TO MAN.

1. *Q.* Has God given many revelations to men?

A. Yes, a great number.

2. *Q.* Where have we any account of his doing so?

A. In the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and other publications of the Church of Jesus Christ of Latter-day Saints.

3. *Q.* Name one of these revelations recorded in the Old Testament?

A. The Lord revealed himself to Abraham, and talked with him as one man talks with another. Gen. xviii. 1–5.

Repeat the passage.

"And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day. And he lifted up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant; Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree, and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on; for therefore are ye come to your servant. And they said, So do, as thou hast said."

4. *Q.* Is it recorded in the Old Testament that the Lord revealed himself to several persons at the same time?

A. Yes. God revealed himself to Moses and many Elders of Israel. Ex. xxiv. 9, 10.

Repeat the passage.

"Then went up Moses and Aaron, Nadab and Abihu and seventy of the Elders of Israel: And they saw the God of Israel."

5. *Q.* Can you recollect any other revelation recorded in the Old Testament?

A. Yes. The Lord revealed himself to Isaiah. Is. vi. 1, 5.

Repeat the passage.

"In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. * * Then said I, Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

6. *Q.* Is there any record in the New Testament of God sending an angel to any person?

A. Yes. The Lord sent his angel to Zacharias, the father of John the Baptist. Luke i. 5, 11, 12.

Repeat the passage.

"There was in the days of Herod, the king of Judea, a certain priest named Zacharias. * * And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him."

7. *Q.* Did God open the heavens to any one mentioned in the New Testament?

A. Yes. God opened the heavens to the martyr Stephen. Acts vii. 55, 56.

Repeat the passage.

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

8. *Q.* Was Stephen the only person spoken of in the New Testament, who had the heavens opened unto him?

A. No. Others had the heavens opened to them. John the Revelator had while he was on the Isle of Patmos. Rev. xx. 11, 12.

Repeat the passage.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great, stand before God."

9. *Q.* Is there any account in the Book of Mormon of God revealing himself to man.

A. Yes. The Lord showed himself to the brother of Jared. Book of Ether i. 8.

Repeat the passage.

"And the Lord said unto him, Believest thou the words which I shall speak? And he answered, Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold the Lord shewed himself unto him, and said, Because thou knowest these things, ye are redeemed from the fall: therefore ye are brought back into my presence; therefore I show myself unto you."

10. *Q.* Did God reveal himself to any person mentioned in the Book of Mormon, besides the brother of Jared?

A. Yes. God gave a revelation to Lehi. 1 Nephi i. 4, 5.

Repeat the passage.

"And it came to pass that he returned to his own house at Jerusalem, and he cast himself upon his bed, being overcome with the spirit and the things which he had seen: and being thus overcome with the spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God. And it came to pass that he saw one descending out of the midst of heaven, and he beheld that his lustre was above that of the sun at noon-day; and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read."

11. *Q.* Is it recorded in the Book of Mormon that God gave any revelation to a number of persons at once?

A. Yes. God revealed Jesus Christ to a great multitude of the Nephites. Nephi v. 3, 4.

Repeat the passage.

"And it came to pass as they understood, they cast their eyes up again towards heaven, and behold they saw a man descending out of heaven, and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people, saying, Behold, I am Jesus Christ, whom the prophets testified shall come into the world."

12. *Q.* Is any account given, in any other publication of the Latter-day Saints, of God revealing himself to any person in our day?

A. Yes, The Lord revealed himself and his Son Jesus Christ to Joseph Smith. History of Joseph Smith, Times and Seasons, vol. III. page 784; Supplement to Millennial Star, vol. XIV., page 2. Juvenile Instructor, vol. I., page 1.

Repeat the passage.

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is my beloved Son, hear him."

13. *Q.* Can you mention any other revelation given in our day?

A. Yes. The revelation of John the Baptist to Joseph Smith and Oliver Cowdery. History of Joseph Smith, Times and Seasons vol. III. page 865; Supplement to Millennial Star, vol. XIV., page 15.

Repeat the passage.

"While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us he ordained us, saying unto us—'Upon you, my fellow-servants in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken away from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' * * * The messenger who visited us on this occasion and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament."

14. *Q.* Are these all the revelations given in our day, and recorded in the publications of the Latter-day Saints?

A. No. Numerous revelations have been given in these days. many of which are published in the Book of Doctrine and Covenants: in one it is said that God opened the heavens to Joseph Smith and Sidney Rigdon. Doctrine and Covenants, xcii. 3; new edition, lxxvi. 19–23.

Repeat the passage.

"The Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about, and

we beheld the glory of the Son on the right hand of the Father, and received of his fullness; and saw the angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father."

——o——

CHAPTER IV.

PLURALITY OF GODS.

1. *Q.* Are there more Gods than one?
A. Yes, many. 1 Cor. viii. 5.

Repeat the passage.

"There be that are called gods, whether in heaven or on earth (as there be gods many, and lords many)."

2. *Q.* Must we worship more than one God?
A. No. To us there is but one God, the Father of mankind, and the Creator of the earth. 1 Cor. viii. 6. Matt. iv. 10.

Repeat the passages.

"But to us there is but one God, the Father, of whom are all things."

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

3. *Q.* Is Jesus Christ called God?
A. Yes, frequently. 1 John i. 14. 1 Tim. iii. 16. Book of Mormon, Mosiah vii. 5.

Repeat the passages.

"In the beginning was the Word, and the Word was with God, and the Word was God. * * * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

"And without controversy great is the mystery of godliness; God was manifest in the flesh."

"I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God."

4. *Q.* Is the Holy Ghost called God?

A. It is called the Spirit of God, and is one with God. 1 Cor. ii. 11. 1 John v. 7. Doctrine and Covenants, Lectures on Faith, v. 1, 2.

Repeat the passages.

"The things of God knoweth no man, but the Spirit of God."

"There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one.

"The Godhead—we mean the Father, Son, and Holy Spirit. * * * These three are one; or, in other words, these three constitute the great, matchless, governing, and supreme power over all things; by whom all things were created and made, that were created and made, and these three constitute the Godhead, and are one."

5. *Q.* How can the Father, the Son, and the Holy Spirit be one?

A. They are one in character and attributes, but not in substance.

6. *Q.* Can you substantiate this from the Scriptures?

A. Yes. Jesus prayed that his disciples might be one with him, as he was one with God, which they could not be in anything but their character and attributes. John xvii. 21, 22, 23. 1 Cor. xii. 12, 13. Acts iv. 32.

Repeat the passages.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me. And the glory which thou gavest me I have given them, that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one."

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body; whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

"And the multitude of them that believed were of one heart and of one soul."

7. *Q.* Who is the Lamb?

A. Jesus Christ. John i. 29.

Repeat the passage.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God."

8. *Q.* Who is the Father of Jesus Christ?

A. God. Matt. iii. 16, 17.

Repeat the passage.

"And Jesus, when he was baptized, went up straightway out of the water. * * And lo, a voice from heaven saying, This is my Beloved Son, in whom I am well pleased."

——o——

CHAPTER V.

PERSON, CHARACTER AND ATTRIBUTES OF GOD.

1. *Q.* What kind of a being is God?
   A. He is in the form of a man.
2. *Q.* How do you learn this?
   A. The Scriptures declare that man was made in the image of God. Gen. i. 26, 27.

Repeat the passage.

"And God said, let us make man in our image, after our likeness. * * So God created man in his own image, in the image of God created he him; male and female created he them."

3. *Q.* Have you any further proof of God's being in the form of man?
   A. Yes. Jesus Christ was in the form of man, and was at the same time in the image of God's person Heb. i. 3.

Repeat the passage.

"Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

4. *Q.* Is it not said that God is a Spirit?
   A. Yes, the Scriptures say so. John iv. 24.

Repeat the passage.

"God is a Spirit, and they that worship him must worship him in spirit and in truth."

5. *Q.* How, then, can God be like man?
   A. Man has a spirit, though clothed with a body, and God is similarly constituted.
6. *Q.* Has God a body then?
   A. Yes, like unto a man's body in figure. Gen. xxxii. 24, 28, 30. Ex. xxiv. 9, 10, 11.

Repeat the passages.

"And Jacob was left alone; and there wrestled a man with him until the breaking of day. * * And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed. * * And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved."

"Then went up Moses, and Aaron, and Nadab, and Abihu, and seventy of the Elders of Israel; And they saw the God of Israel: and there was under his feet, as it were, a paved work of sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink."

7. *Q.* Is the person of God very glorious?

A. Yes, infinitely glorious. Ex. xxiv. 17. Hab. iii. 3.

Repeat the passages.

"And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens and the earth was full of his praise."

8. *Q.* Is God everywhere present?

A. Yes. He is in all parts of the universe. Jer. xxiii. 23, 24. 1 Kings viii. 27.

Repeat the passages.

"Am I a God at hand, saith the Lord, and not a God afar off? * * Do not I fill heaven and earth? saith the Lord."

"Behold the heaven and heaven of heavens cannot contain thee."

9. *Q.* If God is a person, how can he be everywhere present?

A. His person cannot be in more than one place at the same time, but he is everywhere present by his Holy Spirit. Psalm cxxxix. 7, 8.

Repeat the passage.

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold thou art there."

10. *Q.* Does God see all things?

A. Yes. Nothing can be hid from his gaze. Psalm xxxiii. 13, 14. Jer. xxiii. 24. Pearl of Great Price, page 5.

Repeat the passages.

"The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth."

"Can any hide himself in secret places that I shall not see him? saith the Lord."

"Wherefore I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them also."

11. *Q.* Does God know all things pertaining to the workmanship of his hands.

A. Yes. Nothing escapes his knowledge. Acts xv. 18. Doctrine and Covenants vii. 10; new edition, lxxxviii. 41. Pearl of Great Price, pages 8, 10.

Repeat the passages.

"Known unto God are all his works, from the beginning of the world."

"He comprehendeth all things."

"There is no God besides me, and all things are present with me, for I know them all. * * All things are numbered unto me, for they are mine and I know them."

12. *Q.* Is God all-wise.

A. Yes. His wisdom is past the comprehension of man. Rom. xi. 33. Col. ii. 3.

Repeat the passages.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

"In whom are hid all the treasures of wisdom and knowledge."

13. *Q.* Is God all-powerful?

A. Yes. More powerful than we can conceive. Dan. ii. 20. Is. xiv. 27.

Repeat the passages.

"Blessed be the name of God forever and ever; for wisdom and might are his."

"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

14. *Q.* Is God a being of truth, justice and righteousness?

A. Yes, for he cannot lie nor sin. Rev. xv. 3. Psalm cxiv. 17.

Repeat the passages.

"Just and true are thy ways, thou King of Saints."

"The Lord is righteous in all his ways, and holy in all his works."

15. *Q.* Is God a merciful being.

A. Yes. He is full of mercy and compassion. Psalm lxxxix. 14. Neh. ix. 17.

Repeat the passages.

"Mercy and truth shall go before thy face."

"But thou art a God ready to pardon, gracious and merciful."

16. *Q.* Does God vary in his character?

A. No. He is an unchangeable being. Malachi iii. 6. James i. 17.

Repeat the passages.

"For I am the Lord, I change not."

"The Father of lights, with whom there is no variableness, neither shadow of turning."

17. *Q.* Repeat the substance of what you have said concerning the character and attributes of God.

A. God is a glorious being, in the form of man; he is everywhere present; he sees and knows all things; he is full of wisdom, power, truth, justice, righteousness and mercy; and he is an unchangeable being.

—o—

CHAPTER VI.

RELATION OF MEN TO GOD—PRE-EXISTENCE OF SPIRITS—EDUCATION, DEVELOPMENT, AND PERFECTION OF INTELLIGENT BEINGS.

1. *Q.* What relation do men sustain to God?

A. All men are the children of God. Is. lxiv. 8. Eph. iv. 6.

Repeat the passages.

"But now, O Lord, thou art our Father; we are the clay and thou our potter; and we all are the work of thy hands."

"One God and Father of all, who is above all, and in you all."

2. *Q.* How can God be the Father of all men, when every man has a natural father upon the earth?

A. God is the Father of the spirits of all men. Heb. xii. 9. Eccl. xii. 7.

Repeat the passages.

"We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the father of spirits, and live."

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

3. *Q.* Did the spirits of all men exist, then, before they took bodies upon the earth?

A. Yes, they existed in the spirit world. Jer. i. 4, 5. John vi. 62.

Repeat the passages.

"Then the word of the Lord came unto me, saying, before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations."

"What and if ye shall see the son of Man ascend up where he was before?"

4. *Q.* For what purpose are the spirits of men sent to take bodies upon the earth?

A. That they may be educated, developed, and perfected, that they may enjoy a fullness of knowledge, power, and glory forever, and thus increase the dominion and glory of God.

5. *Q.* How many states of existence do intelligent beings, who become Gods, experience?

A. Three grand states.

6. *Q.* What is the first state of existence?

A. Intelligences are begotten spirits—sons and daughters to God, in the spirit world, the spirits being in the form of man's natural body.

7. *Q.* What is the second state of existence?

A. The spirits are sent to dwell upon some world, and take upon themselves mortal bodies, and become more fully acquainted with the nature of good and evil, joy and sorrow, that their perception of pleasure and happiness may be perfected, and they thereby be enabled to appreciate and enjoy a fullness of bliss throughout eternity.

8. *Q.* What is the third state of existence?

A. After having laid down their mortal bodies,

through corruption and death, the spirits receive bodies not subject to death, and those spirits who have been faithful to their Father in heaven during their first and second estates, are exalted as Kings and Priests, and they receive power, dominion, honor, and glory, similar to what God possesses, in celestial worlds, for ever and ever.

9. *Q.* Have spirits, when in the spirit world, any understanding of the experience through which they must pass before their arrival at perfection?

A. Yes; they have a general idea of it. Pearl of Great Price, page 24.

Repeat the passage.

"The Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These will I make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him. We will go down, for there is space there and we will take of these materials and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate, and they who keep their second estate, shall have glory added upon their heads for ever and ever."

10. *Q.* Did the spirits who were to take bodies on this earth rejoice or grieve at the prospect before them?

A. They rejoiced, and sang songs together, and shouted aloud for joy. Job xxxviii, 4, 6, 7.

Repeat the passage.

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. * * * Or who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?"

11. *Q.* When we reflect upon these great and glorious truths, ought we to grieve or be glad that we now live in a world where we are liable to suffer hunger and thirst, misery, pain, and death?

A. We ought to be glad, and rejoice, and our mouths ought to be filled with thanksgiving and praise to

our Father in heaven, for the privilege which he has granted to us of coming into this world to know good and evil, and, through our faithfulness, become Gods, even the sons of God.

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CHAPTER VII.

COUNCIL IN HEAVEN—REBELLION OF LUCIFER—CREATION OR ORGANIZATION OF THE EARTH.

1. *Q.* When the spirits pertaining to this earth were begotten, what event took place?

A. A grand council, or series of councils, was held in heaven, when it was determined that this earth should be organized as a dwelling place for the spirits while they took upon themselves bodies; that all the works of organization should be concluded in seven days, or periods of time; and that on the seventh day the works should be sanctified, and the day also. Pearl of Great Price, pages 25, 27.

Repeat the passages.

"And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever. And the Lord said, Whom shall I send? And one answered like unto the Son of Man, Here am I, send me. And another answered and said, Here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and at that day many followed after him. And then the Lord said, Let us go down."

"And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, On the seventh time we will end our work which we have counseled; and we will rest on the seventh time from all our work which we have counseled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form, and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth."

2. *Q.* Who was it that was angry, and kept not his first estate, because he was not chosen?

A. Lucifer, son of the morning. Doctrine and Covenants, xcii. 3; new edition, lxxvi. 25, 26, 27.

Repeat the passage.

"And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning."

3. *Q.* What did Lucifer propose to do, if he were sent to the earth?

A. He proposed to bring all mankind to the enjoyment of the glory of God, whether they kept their second estate or not, provided God would give him his glory. Pearl of Great Price, page 13.

Repeat the passage.

"And I, the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me saying, Behold me, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor."

4. *Q.* What took place when Lucifer submitted his proposition to the council?

A. His proposition was rejected by the council, upon which Lucifer became angry, and he, and those who adhered to him, rebelled, and were thrust down from heaven, and became the Devil and his angels. Pearl of Great Price, page 13. Doctrine and Covenants, x. 10; new edition, xxix. 36, 37.

Repeat the passages.

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also that I should give unto him mine own power, by the power of mine Only Begotten, I caused that he should be cast down, and he became Satan, yea, even the Devil, the father of all lies."

"Behold, the Devil was before Adam, that is, before Adam was in the garden, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus came the Devil and his angels."

5. *Q.* What did the council do after the rebellion of Lucifer and his associates?

A. They determined that the organization of the earth, etc., should be prosecuted according to the will of God. Pearl of Great Price, page 25.

Repeat the passage.

"And then the Lord said, Let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters."

6. *Q.* Was the earth originally formed out of nothing?

A. No. The elements of which it was organized always existed. It is impossible for anything to be formed of nothing. Pearl of Great Price, page 25. Doctrine and Covenants, lxxxiii. 5; new edition, xciii. 33.

Repeat the passages.

"We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell."

"The elements are eternal.

7. *Q.* After the earth was formed, what was done on the first day of creation?

A. Light was created, and divided from the darkness. Pearl of Great Price, page 25.

Repeat the passage.

"And they (the Gods) said, Let there be light; and there was light. * * * And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness; and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night."

8. *Q.* What did the Gods do on the second day?

A. They created an expanse, and divided the waters. Pearl of Great Price, page 25.

Repeat the passage.

"And the Gods also said, Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were

above the expanse; and it was so even as they ordered. And the Gods called the expanse heaven. * * * This was the second time that they called night and day."

9. *Q.* What did the Gods do on the third day?

A. They gathered the waters on the earth into one place, and prepared the earth to bring forth herbs and fruits. Pearl of Great Price, page 25.

Repeat the passage.

"And the Gods ordered, saying, Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters; and the Gods saw that they were obeyed. And the Gods said, Let us prepare the earth, to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed is in itself, yieldeth its own likeness upon the earth; and it was so, even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed. * * * And it was the third time."

10. *Q.* What did the Gods do on the fourth day?

A. They organized the lights in the heavens to shine by night and by day. Pearl of Great Price, page 26.

Repeat the passage.

"And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed. * * * And it was the fourth time."

11. *Q.* What did the Gods do on the fifth day?

A. They prepared the waters, etc., that fish, fowl, and moving creatures might be brought forth. Pearl of Great Price, page 26.

Repeat the passage.

"And the Gods said, Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.

And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. * * * And it was the fifth time."

12. *Q.* What did the Gods do on the sixth day?

A. They prepared the earth to bring forth the cattle, the creeping things, and the beasts of the earth. Pearl of Great Price, page 26.

Repeat the passage.

"And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth after their kind; and the Gods saw they would obey. * * * And they numbered the sixth time."

13. *Q.* What did the Gods do on the seventh day?

A. They planted the Garden of Eden, on the earth, with herbs and trees, including the tree of life, and the tree of knowledge of good and evil, and placed Adam and Eve in the garden, and also placed the living creatures on the earth, and finished and sanctified the work of organization. Pearl of Great Price, pages 27, 28.

Repeat the passage.

"And the Gods said among themselves, on the seventh time we will end our work which we have counseled; and we will rest on the seventh time from all our work which we have counseled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form, and sanctified it. * * * And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil. * * * And the Gods said, Let us make an help-meet for the man, for it is not good that the man should be alone, therefore we will form an help-meet for him. * * * And for Adam there was found an help-meet for him."

14. *Q.* What dominion was given to Adam and Eve?

A. They received dominion over all things upon the earth. Pearl of Great Price, page 27.

Repeat the passage.

"And the Gods said, We will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

15. *Q.* What commands were given to Adam and Eve?

A. They were commanded to be fruitful and to multiply and replenish the earth, and also to eat not of the tree of knowledge of good and evil, for, if they ate of that, they would be subject to death, to which they were not subject when placed in the garden, but they were left free to obey or disobey the commands of the Gods. Pearl of Great Price, pages 12, 27.

Repeat the passages.

"And I, God, blessed them, and I God, said unto them, Be fruitful and multiply and replenish the earth, and subdue it."

"And the Gods commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die."

16. *Q.* Who gave names to the living creatures on the earth?

A. Adam. Pearl of Great Price, page 28.

Repeat the passage.

"And whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field."

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CHAPTER VIII

THE FALL.

1. *Q.* After Adam and Eve were placed in the Garden of Eden, what occurred?

A. Satan entered the body of a serpent, and tempted Eve to partake of the tree of knowledge of good and evil, saying that God desired her and her husband not to eat of the tree, lest they should become as Gods. Book of Mormon, 2 Nephi i. 8. Pearl of Great Price, page 14.

Repeat the passages.

"Wherefore, he said unto Eve, yea, even that old serpent who

is the Devil, who is the Father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil."

"Yea, hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent,) but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.

2. *Q.* Did Eve partake of the fruit?

A. Yes, and gave some to Adam, and he ate thereof. Pearl of Great Price, page 14.

Repeat the passage.

"And when the woman saw that the tree was good for food, and that it became pleasant to the eye and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

3. *Q.* What was the immediate result of their eating of the tree?

A. Their eyes were opened, and they were ashamed to meet the Lord, and they hid themselves from him. Pearl of Great Price, page 14.

Repeat the passage.

"And the eyes of them both were opened, and they knew that they had been naked. And they heard the voice of the Lord God, as they were walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden."

4. *Q.* What did the Lord do?

A. He called to Adam, and questioned him and Eve, and they confessed their transgression. Pearl of Great Price, page 14.

Repeat the passage.

"And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself. And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat, if so you should surely die? And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat. And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me and I did eat."

5. *Q.* What did the Lord then say to Eve?

A. He told her that he would greatly multiply her sorrow and her conception, and that her husband should rule over her. Pearl of Great Price, page 14.

Repeat the passage.

"And again, the Lord said unto the woman, I will greatly multiply your sorrow and your conception. In sorrow you shall bring forth children, and your desire shall be to your husband, and he shall rule over you."

6. *Q.* What did the Lord say to Adam?

A. The Lord said that the ground should be cursed for Adam's sake, and that he should eat of it in sorrow, and by the sweat of his face he should eat bread. Pearl of Great Price, page 14.

Repeat the passage.

"And the Lord God said unto Adam, Because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, You shall not eat of it; cursed shall be the ground for your sake: In sorrow you shall eat of it all the days of your life. Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field. By the sweat of your face shall you eat bread.

7. *Q.* Was the penalty of death inflicted upon Adam and Eve?

A. Yes, spiritually and temporally.

8. *Q.* What was the spiritual death?

A. Banishment from the presence of the Lord. Doctrine and Covenants, x. 11; new edition, xxix. 41.

Repeat the passage.

"Wherefore, I, the Lord God, caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed."

9. *Q.* What was the temporal death?

A. Dissolution of the body. Pearl of Great Price, page 14.

Repeat the passage.

"You shall return unto the ground, for you shall surely die, for out of it you were taken; for dust you were, and unto dust you shall return."

10. *Q.* Are all mankind subject to this sentence of death?

A. Yes, none are exempt. Book of Mormon, Alma, xix. 11. Rom. v. 12.

Repeat the passages.

"The fall had brought upon all mankind a spiritual death as well as a temporal."

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

11. *Q.* What did the Lord do when he had driven Adam and Eve out of the garden of Eden?

A. The Lord placed an angel at the garden of Eden, with a flaming sword, which turned every way, to keep the tree of life, lest Adam and Eve should eat of it. Book of Mormon, Alma xix. 10.

Repeat the passage.

"And he placed at the east end of the garden of Eden, Cherubum, and a flaming sword, which turned every way to keep the tree of life. Now we see that the man had become as God, knowing good and evil; and lest he should put forth his hand and take also of the tree of life and eat; * * * The Lord God placed Cherubim and the flaming sword that he should not partake of the fruit."

12. *Q.* What would have been the consequence if Adam and Eve had partaken of the tree of life?

A. They would have lived forever, subject to the devil, in the midst of the misery and evil which their transgression had brought into the world, and the word of God would not have been fulfilled. Book of Mormon, Alma xix. 18.

Repeat the passage.

"For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived forever, according to the word of God. * * * Yea, and also the word of God would have been void."

13. *Q.* Was it necessary that Adam should partake of the forbidden fruit?

A. Yes, unless he had done so he would not have known good and evil here, neither could he have had mortal posterity, and he could not have cleaved to Eve, as he had promised, after her fall. Pearl of Great Price, page 1. Book of Mormon, 2 Nephi i. 8.

Repeat the passages.

"Because that Adam fell we are."

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy."

14. *Q.* Did Adam and Eve lament or rejoice because they had transgressed the commandment, and become acquainted with the nature of evil and good?

A. They rejoiced and praised God. Pearl of Great Price, page 15.

Repeat the passage.

"And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth; Blessed be the name of God for my transgression; for in this life I shall have joy, and again in my flesh shall I see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters."

15. *Q.* Is it proper for us to consider the transgression of Adam and Eve as a grievous calamity, and that all mankind would have been infinitely more happy if the Fall had not occurred?

A. No. But we ought to consider the Fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in his infinite wisdom, for we can not know the excellency and beauty of that which is good, unless we experience the wretchedness and deformity of that which is evil.

CHAPTER IX.

REDEMPTION FROM THE FALL.

1. *Q.* Had Adam and Eve any power to recover from the effects of the Fall?

A. No, not the least power of themselves.

2. *Q.* Why had they no power of themselves to recover from the Fall?

A. Because the justice of God required a sacrifice to atone for the broken law, and our first parents being subject, through transgression, to the penalty of the law, they could not make the sacrifice.

3. *Q.* How then was a redemption from the effects of the Fall wrought out?

A. God sent his only begotten Son, who knew no sin, to die for the sins of the world, and thus satisfy the demands of justice. Rom. v. 8, 10. 1 Tim. i. 15.

Repeat the passages.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. * * * When we were enemies, we were reconciled to God by the death of his Son."

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

4. *Q.* Can men be redeemed from the Fall through the mediation of any other being than Jesus Christ, or in any other way than the one he pointed out?

A. No, the redemption by Jesus Christ is the only one. Acts iv. 12. Book of Mormon, 1 Nephi iii. 3. Mosiah i. 15.

Repeat the passages.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

"Wherefore all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer."

"There shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent."

5. *Q.* When an atonement was made, did mercy claim redemption for men?

A. Yes, as far as they had suffered by the fall of Adam. 1 Cor. xv. 22. Rom. v. 18.

Repeat the passages.

"For as in Adam all die, even so in Christ shall all be made alive."

"Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

6. *Q.* Does not the redemption of Christ extend to the personal transgression of all mankind?

A. Yes, but only upon conditions of obedience. Rom. ii. 6–10. 1 John i. 7.

Repeat the passages.

"Who will render to every man according to his deeds: To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honor, and peace, to every man that worketh good."

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

7. *Q.* Are all men accounted sinners in the sight of God?

A. All mankind who have arrived at the years of accountability, have, in something or other, transgressed the laws of righteousness. Rom. iii. 23. 1 John i. 8.

Repeat the passages.

"For all have sinned, and come short of the glory of God."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

8. *Q.* Are little children considered sinners in the sight of God?

A. No, they are redeemed solely through the atonement of Christ. Doctrine and Covenants x. 13; new edition, xxix. 46, 47. Book of Mormon, Mosiah i. 14.

Repeat the passages.

"But, behold, I say unto you, that little children are redeemed from the foundation of the world through my Only Begotten; wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me."

"The law of Moses availeth nothing, except it were through the atonement of his blood; and even if it were possible that little children could sin, they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins."

9. *Q.* What is the plan of redemption generally called?

A. The Gospel, or plan of salvation.

10. *Q.* Do the conditions of the Gospel, or plan of salvation, ever change?

A. No, they are unchangeable as their Author, and a curse rests upon any one who may attempt to pervert the Gospel, or preach any other plan of salvation. Gal. i. 8, 9. 2 John 9. 10. 11.

Repeat the passages.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. * * * * If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

11. *Q.* With what feelings ought we to regard the Lord Jesus Christ, when we consider the love manifested by him to us?

A. We ought to feel towards him the warmest gratitude and love, and be ready to keep all his commandments and precepts.

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CHAPTER X.

FAITH—REPENTENCE.

1. *Q.* What is the first principle of the Gospel, or plan of salvation?

A. Faith.

2. *Q.* In whom must we have faith?

A. In God, and his only begotten Son Jesus Christ. Book of Mormon, Mosiah ii. 2, 3. John iii. 16.

Repeat the passages.

"Believe in God, believe that he is, and that he created all things, both in heaven and in earth; believe that he is all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend. And again: Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

3. *Q.* Is it necessary that all men should exercise faith in order to secure salvation?

A. Yes, faith is required of all men. Heb. xi. 6. Mark xvi. 16.

Repeat the passages.

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

"He that believeth not shall be damned."

4. *Q.* What is faith, besides being the first principle of salvation?

A. Faith is a principle of power, in fact the foundation of power. Mark xi. 22–24.

Repeat the passage.

"Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt it in his heart, but shall believe that those things which he saith shall come to pass: he shall have whatsoever he saith; Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

5. *Q.* Name some events in which the power of faith was manifested.

A. By faith Enoch was translated without seeing death; by faith the children of Israel, under Moses, passed through the Red Sea, as on dry land, while the Egyptians in attempting to do the same were drowned; by faith the walls of Jericho fell down, at the blowing of the ram's horns, and the shouting of the people; by faith the brother of Jared saw the Lord; and by faith Nephi learned that his seed would fall away from the truth, and also that the Gospel, and the record of their fathers should in the latter days be made known among them.

6. *Q.* If faith is so powerful, can we not be saved by it alone, as some men believe?

A. No. Faith without further obedience is useless. James ii. 14, 20, 26. Book of Mormon, Mosiah ii. 3.

Repeat the passages.

"What doth it profit, my brethren, though a man say he hath faith and hath not works? Can faith save him? * * * But wilt thou know, O vain man that faith without works is dead? * * * For as the body without the spirit is dead, so faith without works is dead also."

"And now if you believe all these things, see that ye do them."

7. *Q.* What is the second principle of salvation?

A. Repentance.

8. *Q.* Does repentance consist in mourning and groaning, and hanging down our heads sorrowfully?

A. No. A man may do all those things and yet never repent.

9. *Q.* Then what is repentance?

A. Forsaking sin, with full purpose of heart to work righteousness. Isaiah lv. 7.

Repeat the passage.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

10. *Q.* Is it necessary for all men to repent?

A. Yes. None who have arrived at years of accountability can be excused. Luke xiii. 3; xxiv. 47.

Repeat the passages.

"Except ye repent, ye shall all likewise perish."

"That repentance and remission of sins should be preached in his name among all nations."

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CHAPTER XI.

BAPTISM.

1. *Q.* What is the third principle of the Gospel?

A. The Baptism of Water.

2. *Q.* What is the proper mode of water baptism?

A. The person to be baptised goes, with another person properly authorized, into the water, and is immersed by him. Book of Mormon, Nephi v. 8. Doctrine and Covenants ii. 21; new edition, xx. 72–74.

Repeat the passages.

"On this wise shall ye baptize: and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall

say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold verily I say unto you, that the Father and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize."

"Baptism is to be administered in the following manner unto all those who repent—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth out of the water."

3. *Q.* Is not baptism called a burial?

A. St. Paul calls it so. Rom. vi. 4, 5. Col. ii. 12.

Repeat the passages.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

"Buried with him in baptism."

4. *Q.* Do not many people believe that baptism should be performed by sprinkling or pouring water upon the person?

A. Yes, but such people are in error, and their sprinkling or pouring is of no avail, for God does not recognize it.

5. *Q.* For what is baptism ordained?

A. For the remission of sins. Acts ii. 38. Book of Mormon, Nephi v, 9.

Repeat the passages.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins."

6. *Q.* Is the remission of sins to be obtained by mere immersion in water?

A. Of itself, immersion in water cannot remit a man's sins.

7. *Q.* How, then, can remission of sins be obtained by baptism?

A. Because God has ordained that a man's sins shall be remembered no more against him after he has repented, and has been properly baptized by one having authority. It is the appointment and command of God that give power and virtue to any ordinance.

8. *Q.* But as baptism is an outward ordinance, cannot men be saved without it if they believe and repent?

A. No person who has arrived at years of accountability, and has heard the Gospel, can be saved without baptism. Book of Mormon, Nephi v. 8, 9. Doctrine and Covenants iv. 12; new edition, lxxxiv. 74.

Repeat the passages.

"And whoso believeth not in me, and is not baptized, shall be damned. * * * And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock, and the gates of hell shall not prevail against them."

"Verily, verily I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I are."

9. *Q.* Who are the proper subjects of baptism?

A. Those persons who have come to years of accountability. Doctrine and Covenants ii. 20; xliii. 6; new edition, xx. 71; xviii. 42.

Repeat the passages.

"No one can be received into the Church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance."

"For all men must repent and be baptized, and not only men, but women, and children who have arrived to the years of accountability."

10. *Q.* Then little children are not required to be baptized?

A. Little children are not held accountable before God, and therefore are not considered sinners, consequently they need no baptism. Book of Mormon, Moroni viii. 2.

Repeat the passage.

"Behold, I came into the world not to call the righteous, but sinners to repentance: the whole need no physician, but they that are sick: wherefore little children are whole, for they are not capable of committing sin. * * * * Behold, I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable, and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children; and their little children need no repentance, neither baptism."

11. *Q.* Do not many persons teach that little children will not be saved, unless they are baptized?

A. Yes, but such a doctrine is very wicked, and an abomination in the sight of God. Book of Mormon, Moroni viii. 2, 3.

Repeat the passage.

"Wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. * * * Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold, I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity, for he hath neither faith, hope, nor charity, wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Woe be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God. * * * Little children cannot repent: wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption. Woe unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me."

12. *Q.* At what age are children considered accountable, and old enough to be baptized?

A. The children of the Saints are considered old enough at eight years to be baptized. Doctrine and Covenants xxii. 4; new edition, lxviii. 25–28.

Repeat the passage.

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be

upon the heads of the parents: for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord."

13. *Q.* What is baptism sometimes called?

A. The law of adoption, or the door of the kingdom of God.

14. *Q.* Why is baptism so called?

A. Because mankind having become, through sin, strangers and aliens to God, they, by obeying the ordinance of baptism, become his adopted children, and members of his kingdom.

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CHAPTER XII.

THE HOLY SPIRIT.

1. *Q.* When a person has been baptized, what is it his privilege to receive?

A. The gift of the Holy Spirit.

2. *Q.* What is the Holy Spirit commonly called?

A. The Holy Ghost.

3. *Q.* What did Jesus Christ call it?

A. The Comforter.

4. *Q.* For what is the Holy Ghost given.

A. To cheer, comfort, and enlighten the mind, strengthen the memory, and lead into all truth, that men may become perfect. John xiv. 26.

Repeat the passage.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

5. *Q.* What are the peculiar manifestations of the Holy Ghost?

A. Amongst others, visions, dreams, prophecies, speaking in divers tongues, interpretation of tongues, discernment of spirits and angels; knowledge, wisdom, ex-

traordinary faith, healings, and miraculous powers. 1 Cor. xii. 8–11. Book of Mormon, Moroni x. 1.

Repeat the passages.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self same Spirit, dividing to every man severally as he will."

"And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another, exceeding great faith; and to another, the gift of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues."

6. *Q.* Can these manifestations of the Holy Ghost be obtained by men in all ages of the world?

A. The manifestation of the Holy Ghost always follow faith in, and obedience to, the gospel of Jesus Christ. Acts ii. 38, 39. Book of Mormon, Moroni vii. 4; x. 1.

Repeat the passages.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar of, even as many as the Lord our God shall call."

"Has the day of miracles ceased? Or have angels ceased to appear unto the children of man? Or has he withheld the power of the Holy Ghost from them? Or will he so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you nay."

"And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and forever, and that all these gifts of which I have spoken, which are the spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men."

7. *Q.* Do not many people teach that these gifts are done away and no longer needed?

A. Yes, but such persons are false teachers, and the wrath of God is kindled against them, for where these gifts are not enjoyed, unbelief, darkness, confusion, strife and wickedness are sure to prevail. Prov. xxix. 18. Micah ii. 6, 7. Book of Mormon, Nephi xiii. 6. Mormon iv. 6. Moroni x. 2.

Repeat the passages.

"Where there is no vision, the people perish."

"Prophesy ye not, say they to them that prophesy; they shall not prophesy to them, that they shall not take shame. Oh thou that art named the house of Jacob, is the Spirit of the Lord straightened? Are these his doings? Do not my words do good to him that walketh uprightly?"

"Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works; yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healing, or by the power of the Holy Ghost; yea, and wo unto him that shall say at that day, that there can be no miracle wrought by Jesus Christ, to get gain; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ."

"And again I speak unto you, who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues. Behold I say unto you, he that denieth these things, knoweth not the gospel of Christ: yea, he hath not read the Scriptures; if so, he does not understand them. For do we not read that God is the same yesterday, to-day, and forever; and in him there is no variableness, neither shadow of changing. And now, if ye have imagined up unto yourselves a God who doth vary, and in him there is shadow of changing, then have ye imagined up unto yourselves a God who is not a God of miracles. But behold, I will shew unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are."

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not."

8. *Q.* Does not St. Paul say that these gifts shall vanish away?

A. Yes, but not until the Saints are made perfect. 1 Cor. xiii. 8, 9, 10.

Repeat the passage.

"But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

9. *Q.* How is it, then, that the manifestations of the Holy Ghost are not enjoyed by religious people in general?

A. Because of their unbelief. Book of Mormon, Mormon iv. 7.

Repeat the passage.

"And now, O all ye that have imagined up unto yourselves a God who can do no miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, nay; and God has not ceased to be a God of miracles: Behold, are not the things that God hath wrought, marvellous in our eyes? Yea, and who can comprehend the marvellous works of God? Who shall say that it was not a miracle, that by his word the heaven and the earth should be, and by the power of his word, man was created of the dust of the earth: and by the power of his word hath miracles been wrought? And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles. And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable being? And behold I say unto you he changeth not; if so, he would cease to be God; and he ceaseth not to be God, and is a God of miracles. And the reason he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust. Behold I say unto you, that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth. For behold, thus saith Jesus Christ, the Son of God, unto his disciples, who should tarry; yea, and also to all his disciples, in the hearing of the multitude, Go ye into all the world, and preach the gospel to every creature; and he that believeth and is baptized shall be saved, but he that believeth not shall be damned, and these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover; and whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth. And now behold, who can stand against the works of the Lord? Who can deny his sayings? Who will rise up against the almighty power of the Lord? Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord, for ye shall wonder and perish."

10. *Q.* In what manner is the Gift of the Holy Ghost communicated to man?

A. By the laying on of hands of those having authority. Acts viii. 17. Book of Mormon, Moroni ii. 1. Doctrine and Covenants lix. 6; new edition, xxxix, 23.

Repeat the passages.

"Then laid they their hands on them, and they received the Holy Ghost."

"The words of Christ, which he spake unto his disciples, the Twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power, that on him whom ye shall lay your hands ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles."

"And on as many as they laid their hands fell the Holy Ghost."

"And again, it shall come to pass, that on as many as ye shall baptize with water ye shall lay your hands, and they shall receive the gift of the Holy Ghost."

11. *Q.* Have not many persons received the Gift of the Holy Ghost without the laying on of hands?

A. Yes, the house of Cornelius, the centurion, did. Acts x. 44.

Repeat the passage.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."

12. *Q.* How should persons conduct themselves after they have received the Holy Ghost, in order to retain it?

A. They should be very humble and prayerful, and should strive to keep all the commandments of the Lord, observe all his precepts, and live by every word that proceedeth from his mouth.

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CHAPTER XIII.

THE SACRAMENT OF THE LORD'S SUPPER.

1. *Q.* What is the Sacrament of the Lord's Supper?
   A. Partaking of bread and wine.
2. *Q.* Who instituted the Sacrament?
   A. The Lord Jesus Christ.

3. *Q.* For what purpose was it instituted?

A. To commemorate his sufferings and death. 1. Cor. xi. 23–26.

Repeat the passage.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

4. *Q.* Can any one administer the sacrament?

A. No, only those who have received authority.

5. *Q.* Among what people did Jesus Christ institute the Sacrament?

A. Among his Jewish disciples at Jerusalem, just previous to his death, and among his Nephite desciples in America, just after his resurrection. Matt. xxvi. 26–29. Book of Mormon, Nephi viii. 6, 7.

Repeat the passages.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

"And it come to pass that Jesus commanded his disciples that that they should bring forth some bread and wine unto him. And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread, and blessed it and brake it: and he gave unto the disciples, and commanded that they should eat. And when they had eat, and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples, Behold there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name. And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave unto you. And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you. And it came to pass that when he had said these

words, he commanded his disciples that they should take of the wine of the cup, and drink of it, and that they should also give unto the multitude, that they might drink of it. And it came to pass that they did so, and did drink of it, and were filled; and they gave unto the multitude and they did drink, and they were filled. And when the disciples had done this Jesus said unto them, Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you. And I give unto you a commandment that ye shall do these things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock."

6. *Q.* Have all the members of the Church of Christ a right to partake of the Sacrament?

A. All, excepting those who are under condemnation. 1 Cor. xi. 27–30. Book of Mormon, Nephi viii. 9. Doctrine and Covenants xvi. 1; new edition, xlvi. 4.

Repeat the passages.

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

"And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon his disciples whom he had chosen, and said unto them, Behold, verily, verily I say unto you, I give unto you another commandment, and then I must go unto my Father, that I may fulfill other commandments which he hath given me. And now behold, this is the commandment which I give unto you, that ye shall not suffer any one, knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him: nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him, unto the Father, in my name, and if it so be that he repenteth, and is baptized in my name, then shall ye receive him and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered; nevertheless ye shall not cast him out of your synagogues, or places of worship, for unto such shall ye continue to minister; for ye know not but that they will return and repent, and come unto me with full purpose of heart, and I shall heal them, and

ye shall be the means of bringing salvation unto them. Therefore keep these sayings which I have commanded you, that ye come not under condemnation, for wo unto him whom the Father condemneth."

"Ye are also commanded not to cast any one, who belongeth to the Church, out of your Sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation."

7. *Q.* How is the bread administered?

A. The person having authority breaks the bread, asks a blessing on it, and then gives it to the Church assembled. Doctrine and Covenants ii. 22; new edition, xx. 76, 77.

Repeat the passage.

"It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the Elder or Priest shall administer it; and after this manner shall he administer it—he shall kneel with the Church and call upon the Father in solemn prayer, saying—O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen."

8. *Q.* How is the wine administered?

A. A blessing is asked upon it by the person having authority, and then he gives it to the Church. Doctrine and Covenants ii. 23; new edition, xx. 78, 79.

Repeat the passage.

"The manner of administering the wine. He shall take the cup also, and say—O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen."

9. *Q.* How often does the Church of Christ partake of the Sacrament?

A. Generally every Sunday.

10. *Q.* Will Jesus Christ ever again partake of the Sacrament?

A. Yes, when he comes to the earth again. Doctrine and Covenants l. 2, 3; new edition, xxvii. 5–7, 9–12, 14.

Repeat the passage.

"Wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni; * * * and also with Elias, * * * and also John, the son of Zacharias; * * * and also Elijah; * * * and also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days. * * * And also with Peter, and James, and John; * * * and also with all those whom my Father hath given me out of the world."

11. *Q.* Are bread and wine always used in the Sacrament?

A. No. Water is occasionally used, when wine made by the Church cannot be obtained.

12. *Q.* When wine is not to be had, is the use of water equally acceptable in the sight of God?

A. Yes. It was through a revelation from him, that water was first used in the sacrament. Doctrine and Covenants l. 1, 2; new edition, xxvii. 2–5.

Repeat the passage.

"For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink, of your enemies; wherefore, ye shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built upon the earth. Behold, this is wisdom in me."

13. *Q.* What was designed in the institution of the Sacrament?

A. As it is administered to commemorate the sufferings and death of Jesus Christ, it appears to be instituted also that the members of the Church may reflect on the mission of their Redeemer, and thereby be led to be more humble, faithful, and united, and receive of his spirit more fully, so that they may become one with him.

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CHAPTER XIV.

THE CHURCH OF CHRIST.

1. *Q.* What are those who believe and obey the truth called?

A. Saints.

2. *Q.* What are they called as an organized body of people?

A. The Church of Jesus Christ of Latter-day Saints.

3. *Q.* Are there more Churches of Christ on the earth than one?

A. No. There can be but one, and though that one may have many branches, they must all be united, and be subject to one head.

4. *Q.* Is it right that any branch of the Church of Christ should call itself the Church of England, or the Wesleyan Methodist Church, or the New Connexion Methodist Church, or the Reformed Methodist Church, or the General Baptist Church, or the Particular Baptist Church?

A. No. God highly disapproves of such names being applied to his Church or any portion thereof. 1 Cor. i. 10–13. iii. 3–7.

Repeat the passages.

"Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul: and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?"

"For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

5. *Q.* Are these societies which use such names branches of the Church of Christ?

A. No, for they have been founded in the wisdom of this world, by men who have not received authority from God.

6. *Q.* Why are such names given to societies of men who profess to belong to the Church of Christ?

A. Because the founders of those societies, not being instructed of the Lord, have not known his will in the

matter, consequently such societies have been named according to the taste of the founders, or of the people, after the names of the founders, or after some peculiar doctrines or circumstances connected with the societies.

7. *Q.* Are such societies united, and subject to one head?

A. No. They are divided, and they contend one with another. Indeed, some have separated themselves from others, for instance—the Reformed Methodist Church, and the New Connexion Methodist Church, separated themselves from the Wesleyan Methodist Church; the Wesleyan Methodist Church separated itself from the Church of England, and the Church of England separated itself from the Roman Catholic Church.

8. *Q.* How does God look upon divisions and separations from the Church of Christ?

A. Jude, 16–19.

Repeat the passage.

"These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they that separate themselves, sensual, having not the Spirit."

9. *Q.* What are persons who separate themselves from the Church of Christ called?

A. Apostates, because they apostatize or fall away from truth and righteousness.

10. *Q.* Are the various religious societies apostate churches?

A. No, because they never constituted any part of the Church of Jesus Christ of Latter-day Saints.

11. *Q.* Why is this called the Church of Jesus Christ of *Latter-day Saints?*

A. To distinguish it from the Church that existed in former days, as these are the latter days in which we live.

12. *Q.* How was this name given to the Church?

A. By revelation from God, through his servant Joseph Smith. Times and Seasons, Vol. VI., page 922.

Repeat the passage.

"Verily thus saith the Lord unto you, my servant Joseph

Smith, junior, and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your Counselors who are and who shall be hereafter appointed, and also unto my servant Edward Partridge, and his Counselors, and also unto my faithful servants who are of the High Council of my Church in Zion (for thus it shall be called), and unto all the Elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world: FOR THUS SHALL MY CHURCH BE CALLED IN THE LAST DAYS. EVEN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS."

13. *Q.* How can the Church of Christ be known from other religious societies?

A. By various characteristics, among which may be named, its Priesthood and organization; its being led by a prophet having direct revelation from God; its enjoying the gifts and blessings of the Holy Ghost, and promising the same to all believers; its purity and consistency of doctrine; its unity and oneness of spirit; its gathering its members from among the wicked; its building of temples dedicated to the Lord, instead of building churches and chapels dedicated to men and women; its being persecuted and evil-spoken of by every other society and by every other people under heaven; and lastly, men may know the Church of Christ by obeying its doctrine, and obtaining a testimony for themselves by revelation from God.

14. *Q.* Is it the privilege of any man to receive a testimony for himself from God?

A. Yes, if he honestly desires it, and seeks it in faith. John vii. 17. James i. 5, 6, 7.

Repeat the passages.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

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CHAPTER XV.

THE TEN COMMANDMENTS.

1. *Q.* Has the Lord ever given to his people a code of laws or commandments for their moral guidance?

A. He gave a code of ten commandments to his people in ancient times.

2. *Q.* Did the Lord put any preface to these ten commandments?

A. Yes, declaring that he was the Lord God. Ex. xx. 2.

Repeat the passage.

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

3. *Q.* What does the first commandment teach us?

A. To worship no God but the Lord. Ex. xx. 3.

Repeat this commandment.

"Thou shalt have no other Gods before me."

4. *Q.* What does the second commandment teach us?

A. Not to worship any image or the likeness of any thing. Ex. xx. 4–6.

Repeat this commandment.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments."

5. *Q.* What does the third commandment teach us?

A. Not to take the name of the Lord in vain. Ex. xx. 7.

Repeat this commandment.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

6. *Q.* What does the fourth commandment teach us?

A. To keep holy the Sabbath day. Ex. xx. 8–11.

Repeat this commandment.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

7. *Q.* If God commanded that the seventh day of the week should be kept holy as the Sabbath, how is it that people keep Sunday, which is the first day of the week?

A. On the first day of the week the Lord Jesus Christ rose from the dead, and appeared to his disciples, and in honor or remembrance of his resurrection professing Christians keep that day, instead of the seventh, holy as the Sabbath. But the Jews, who do not believe in Christ, keep holy the seventh day, or Saturday.

8. *Q.* Which day do the Latter-day Saints keep holy?

A. The first day of the week.

9. *Q.* Is this in accordance with the will of the Lord?

A. Yes. According to the practice of Joseph Smith, the Prophet, and the revelations he received. Doctrine and Covenants xix. 2, 3; xxii. 4; new edition, lix. 9–13; lxviii. 29.

Repeat the passages.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart."

"And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy."

10. *Q.* What does the fifth commandment teach us?

A. To honor our parents. Ex. xx. 12.

Repeat the commandment.

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

11. *Q.* What do the sixth, seventh, and eighth commandments teach us?

A. Not to murder, commit adultery, nor steal. Ex. xx. 13, 14, 15.

Repeat these three commandments.

"Thou shalt not kill."

"Thou shalt not commit adultery."

"Thou shalt not steal."

12. *Q.* What does the ninth commandment teach us?

A. Not to bear false witness. Ex. xx. 16.

Repeat this commandment.

"Thou shalt not bear false witness against thy neighbor."

13. *Q.* What does the tenth commandment teach us?

A. Not to covet nor desire anything belonging to another person. Ex. xx. 17.

Repeat this commandment.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

14. *Q.* Into how many great commandments did Jesus Christ sum up these ten?

A. Two—to love God, and to love our neighbor. Matt. xxii. 36-40.

Repeat the passage.

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

15. *Q.* When were these ten commandments given?

A. About 3,300 years ago.

16. *Q.* To what people were they given?

A. To the twelve tribes of the children of Israel, who descended from the twelve sons of Jacob, who was the son of Isaac, who was the son of Abraham, the father of the faithful.

17. *Q.* Who was the leader of the children of Israel at this time?

A. Moses was their leader and President, and also a Prophet, Seer, and Revelator.

18. *Q.* In what part of the world did God give these ten commandments to the children of Israel.

A. At Mount Sinai, in Arabia, in Asia.

19. *Q.* How were these commandments revealed?

A. The Lord came down on Mount Sinai, and spoke the commandments unto Moses and the children of Israel.

20. *Q.* Did God give any particular manifestations of his power on this occasion?

A. **Yes. He descended from heaven in fire and smoke, and there were thunder and lightning, and earthquake, and the sound of a trumpet. Ex. xix. 16, 18; xx. 18, 19.**

Repeat the passages.

"And it came to pass on the third day in the morning, that there were thunderings and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. * * * And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."

21. *Q.* When the children of Israel said they did not wish the Lord to speak to them, but with Moses, what occurred?

A. The Lord, through Moses, commanded them to get into their tents again, but Moses was to return to the Lord to receive further commandments, and statutes, and judgments. Deut. v. 28, 30, 31.

Repeat the passage.

"And the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto me. * * * Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it."

22. *Q.* Did God give these ten commandments in any other way, while Moses was on the mount?

A. God wrote them on two tables of stone, and gave them to Moses, to teach the people. Deut. v. 22; ix, 10.

Repeat the passages.

"And he wrote them in two tables of stone, and delivered them unto me."

"And the Lord delivered unto me two tables of stone written with the finger of God, and on them was written according to all the words which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly."

23. *Q.* What did Moses do then?

A. He went down from the mount, taking with him the tables of stone, and he found that the children of Israel had made a golden calf in his absence, and they were worshipping it, and he became angry, and broke the two tables. Deut. ix. 15–17.

Repeat the passage.

"So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands. And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf; ye had turned aside quickly out of the way which the Lord had commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes."

24. *Q.* Were there any other tables procured?

A. Moses, by command of God, prepared two other tables, and took them into the mount, and God wrote the commandments upon them, as upon the others. Deut. x. 1–5.

Repeat the passage.

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark. And I made an ark of Shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me."

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CHAPTER XVI.

WORD OF WISDOM.

1. *Q.* Has God given any particular revelation in these last days for the preservation of their lives and health to his people?

A. Yes. He gave a revelation to Joseph Smith on this subject.

2. *Q.* What was this revelation called?

A. A Word of Wisdom.

3. *Q.* When was this revelation given?

A. On the 27th of February, 1833.

4. *Q.* Where can this Word of Wisdom be found?

A. In the Book of Doctrine and Covenants, Section lxxxi; new edition, section lxxxix.

5. *Q.* For what cause was this Word of Wisdom given?

A. In consequence of evil designs in the hearts of the wicked.

6. *Q.* What does the title of this Word of Wisdom teach us?

A. That it was not sent by commandment, but to show forth the will of God, and also that the Word of Wisdom is suited to the condition of all Saints, young and old, male and female, without distinction.

Repeat this title.

"A Word of Wisdom for the benefit of the Council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion. To be sent greeting—not by commandment or constraint, but by revelation and the Word of Wisdom, showing forth the order and will of God in the temporal salvation of the Saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints."

7. *Q.* What does the first paragraph or verse (new edition, paragraphs 4–9) of this Word of Wisdom teach us?

A. That it is not good to drink wine or strong drinks, excepting in the Sacrament of the Lord's Supper, and then it should be home-made grape wine; that it is not good to drink hot drinks, or chew or smoke tobacco; that strong drinks are for the washing of the body; and that tobacco is an herb for bruises and sick cattle.

Repeat the passage.

"Behold, verily, thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And

again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."

8. *Q.* What does the second paragraph (new edition, paragraphs 10–15) teach us?

A. That herbs and fruits are for the food of man; that grain is for the food of man, and beasts and fowls; and that flesh is not to be eaten by man, excepting in times of winter, cold, and famine.

Repeat the passage.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man, with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger."

9. *Q.* What does the third paragraph (new edition, paragraphs 16–21) teach us?

A. That all grain is good for man, but more particularly wheat for man, corn for oxen, oats for horses, rye for fowls and beasts, barley for useful animals and for mild drinks for man.

10. *Q.* What further does this passage teach us?

A. That those who keep this Word of Wisdom, with the commandments of the Lord, shall receive health of body, and great wisdom and knowledge, and shall be preserved when the destroying angel shall go forth to slay the wicked.

Repeat the passage.

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of know-

ledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

11. *Q.* Why is it not good to drink wine or strong drink?

A. Because they excite men unnaturally, inflame their stomachs, vitiate their appetites, and disorder their whole systems.

12. *Q.* Why are not hot drinks good for man?

A. Because they relax and weaken the stomach, and indeed the whole body.

13. *Q.* Why is it not good to smoke or chew tobacco?

A. Because those habits are very filthy, and tobacco is of a poisonous nature, and the use of it debases men.

14. *Q.* Why should flesh be eaten by man in winter, and in times of famine, and not at other times?

A. Flesh is heating to the human system, therefore it is not good to eat flesh in summer; but God allows his people to eat it in winter, and in times of famine, because all animals suffer death naturally, if they do not by the hand of man.

15. *Q.* As the Lord has been so good as to give this Word of Wisdom for the salvation of his people, what must he think of those who treat the word with contempt or indifference?

A. That they despise his counsel, or at least do not appreciate it as they should.

CHAPTER XVII.

PRIESTHOOD—ORGANIZATION OF THE CHURCH.

1. *Q.* How is the Church of Christ governed?

A. By the Holy Priesthood.

2. *Q.* Under how many grand heads is the Holy Priesthood divided?

A. Two—the Melchisedek Priesthood, which is the higher, and the Aaronic Priesthood, which is the lesser.

3. *Q.* Why is the higher Priesthood called the Melchisedek Priesthood?

A. Because Melchisedek was such a great High Priest; and also to avoid the too frequent use of Jehovah's name, as this Priesthood used to be called after the order of his son. Doctrine and Covenants iii. 1; new edition, cvii. 2–4.

Repeat the passage.

"Why the first is called the Melchisedek Priesthood, is because Melchisedek was such a Great High Priest. Before his day it was called *the Holy Priesthood after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the Church, in ancient days called that Priesthood after Melchisedek, or the Melchisedek Priesthood."

4. *Q.* What power and authority belong to the Melchisedek Priesthood?

A. To hold the right of presidency, to receive revelations from heaven for the guidance of the Church, and to hold the keys of all its spiritual blessings. Doctrine and Covenants iii. 3, 9; new edition, cvii. 8, 18, 19.

Repeat the passage.

"The Melchisedek Priesthood holds the right of presidency, and has power and authority over all the offices in the Church in all ages of the world, to administer in spiritual things. * * * The power and authority of the higher or Melchisedek Priesthood, is to hold the keys of all the spiritual blessings of the Church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them, to commune with the general assembly and church of the firstborn, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant."

5. *Q.* What power and authority belong to the Aaronic Priesthood?

A. To hold the keys of the ministering of angels, and to administer in outward ordinances. Doctrine and Covenants iii. 10; new edition, cvii. 20.

Repeat the passage.

"The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel—the baptism of repentance for the remission of sins, agreeable to the covenants and commandments."

6. *Q.* Why is this Priesthood called the lesser Priesthood?

A. Because it is an appendage to the Melchisedek Priesthood. Doctrine and Covenants iii. 8; new edition, cvii. 14.

Repeat the passage.

"Why it is called the lesser priesthood, is because it is an appendage to the greater or the Melchisedek Priesthood, and has power in administering outward ordinances."

7. *Q.* Why is the lesser Priesthood called the Aaronic Priesthood?

A. It is called the Aaronic Priesthood, because it was conferred upon Aaron and his seed for ever. Doctrine and Covenants iii. 8; new edition, cvii. 13.

Repeat the passage.

"The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed throughout all their generations."

8. *Q.* Why was this Priesthood called the Levitical Priesthood?

A. Because the Lord chose the tribe of Levi, from the children of Israel, to be given to Aaron, and to his sons, to minister in the outward ordinances of the Lord's house. Numb. iii. 5–9.

Repeat the passage.

"And the Lord spake unto Moses, saying: Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons; they *are* wholly given unto him out of the children of Israel."

9. *Q.* Why did the Lord choose the Levites to minister before him?

A. He chose the Levites to minister before him instead of the first-born among the children of Israel, for he had previously chosen the first-born of Israel for that purpose. Numb. iii. 11–13.

Repeat the passage.

"And the Lord spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children

of Israel: therefore the Levites shall be mine; Because all the first-born *are* mine; *for* on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast; mine shall they be: I *am* the Lord."

10. *Q.* What offices does the Melchisedek Priesthood include?

A. Apostle, Seventy, Patriarch or Evangelist, High Priest, and Elder.

11. *Q.* What is the duty of an Apostle?

A. To be a special witness of the name of Christ, to build up, organize, and preside over the Church, and to administer in all its ordinances and blessings.

12. *Q.* What is the duty of a Patriarch?

A. It is the duty of a Patriarch to bless the fatherless in the Church, foretelling what shall befall them and their generation. He also holds authority to administer in the other ordinances of the Church. Doctrine and Covenants ciii. 38; new edition, cxxiv. 124.

Repeat the passage.

"To be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

13. *Q.* Why does the Patriarch bless the Saints?

A. That they may ever be reminded of the blessings within their reach, and be stimulated to constant faith and diligence in striving after them, and so endure to the end, and inherit the promises of the Lord.

14. *Q.* What is the duty of a Seventy?

A. To travel into all the world, and preach the Gospel, and administer in its ordinances and blessings. Doctrine and Covenants iii. 13, 43; new edition, cvii. 34, 35, 97, 98.

Repeat the passage.

"The seventy are to act in the name of the Lord, under the direction of the twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations—first unto the Gentiles and then to the Jews; the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ—and first unto the Gentiles and then unto the Jews. * * * And these seventy are to be traveling ministers unto the Gentiles first, and also unto the Jews; whereas other officers of the church, who belong not unto the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their

circumstances shall allow, notwithstanding they may hold as high and responsible offices in the Church."

15. *Q.* What is the duty of a High Priest?

A. To administer in the ordinances and blessings of the Church, but his special duty is to preside. Doctrine and Covenants iii. 5; ciii. 42; new edition, cvii. 10; cxxiv. 134, 135.

Repeat the passages.

"High priests after the order of the Melchisedek priesthood, have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things; and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member."

"Who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel also if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God."

16. *Q.* What are all the officers in the Melchisedek Priesthood called?

A. They are called Elders.

17. *Q.* What is the duty of an Elder?

A. To preach and baptize; to ordain other Elders, and also Priests, Teachers and Deacons; to administer the Lord's Supper; to lay on hands for the Gift of the Holy Ghost; to bless children; and to take the lead of all meetings. Doctrine and Covenants ii. 8, 9, 19; iii. 6, 7; new edition, xx. 38–45, 70; cvii. 11, 12.

Repeat the passages.

"It is his calling to baptize and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost and to take the lead of all meetings. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God. * * * Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name."

"An elder has a right to officiate in his stead when the high priest is not present. The high priest and elder are to administer in spiritual things, agreeable to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present."

18. *Q.* What offices does the Aaronic Priesthood include?

A. Bishop, Priest, Teacher and Deacon.

19. *Q.* What is the duty of a Bishop?

A. To preside over all the lesser offices of the Aaronic Priesthood, to minister in outward ordinances, to conduct the temporal business of the Church, and to sit as a judge on transgressors. Doctrine and Covenants iii. 32, 33; new edition, cvii. 68, 72, 74.

Repeat the passage.

"The office of a bishop is in administering all temporal things; * * * also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony as it shall be laid before him according to the laws. * * * Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry."

20. *Q.* What is the duty of a Priest?

A. To preach, baptize, administer the Sacrament of the Lord's Supper, and visit and exhort the Saints. Doctrine and Covenants ii. 10; new edition, xx. 46–52.

Repeat the passage.

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers and deacons. And he is to take the lead of meetings when there is no elder present; but when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."

21. *Q.* What are the duties of a Teacher and Deacon?

A. The duty of a Teacher is to watch over and strengthen the Church, and to see that the Saints live in love and union, and do their duty. The duty of a Deacon is to assist the Teacher in his duties, and to attend to the comfort of the Saints. Doctrine and Covenants ii. 11; new edition, xx. 53–59.

Repeat the passage.

"The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church—neither hardness with each other—neither lying, backbiting, nor evil-speaking; and see that the church meet to-

gether often, and also see that all the members do their duty: and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."

22. *Q.* How is the Priesthood conferred on man?

A. By ordination.

23. *Q.* How are men ordained to the Priesthood?

A. Those who hold the Priesthood ordain others to it, according to the gifts and callings of God unto them; and they are ordained by the power of the Holy Ghost, through the laying on of hands. Doctrine and Covenants ii. 12; new edition, xx. 60. Book of Mormon, Moroni iii. 1.

Repeat the passages.

"Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him."

"The manner which the disciples, who were called the elders of the church, ordained priests and teachers. After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, In the name of Jesus Christ I ordain you to be a priest, (or, if he be a teacher; I ordain you to be a teacher,) to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen. And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them."

24. *Q.* Can any man take the Priesthood to himself?

A. No man can hold the Priesthood unless he is called of God, through one who holds it. Heb. v. 4. Doctrine and Covenants xiii. 4; new edition, xlii. 11.

Repeat the passages.

"And no man taketh this honor unto himself, but he that is called of God as was Aaron."

"Again, I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church."

25. *Q.* From whence is the Holy Priesthood given in the first instance?

A. Direct from heaven.

26. *Q.* Is there any great general principle connected with ordination?

A. Yes. Any man who holds an office in the Priesthood, can ordain others to the same, or to any inferior office, but not to any superior office.

27. *Q.* Is there any great general principle connected with the ministration of the Priesthood?

A. Yes. A man who holds an office in the Priesthood, can minister in his own office, or in any inferior office, but not in any superior office.

28. *Q.* Are the different offices in the Priesthood particularly organized?

A. Yes. They are organized into various quorums for the efficient and harmonious performance of their duties in the Church.

29. *Q.* What are the various quorums in the Church?

A. The First Presidency, the Twelve Apostles, the High Council, the Seventies, the High Priests, the Elders, the Priests, the Teachers, and the Deacons.

30. *Q.* What is the First Presidency?

A. Three, chosen from those who hold the High Priesthood and Apostleship, to preside over, and direct the affairs of, the whole Church. This quorum consists of a President of the office of the High Priesthood, and two Counselors. The duty of this President is to preside over the whole Church, and to be a Seer, a Revelator, a Translator, and a Prophet. Doctrine and Covenants iii. 11, 42; new edition, cvii. 22, 91, 92.

Repeat the passage.

"Of the Melchisedek Priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. * * * And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the Church."

31. *Q.* Who was the first President of the Church?

A. Joseph Smith, the Prophet.

32. *Q.* Who were his Counselors?

A. Sidney Rigdon and Frederick G. Williams. The latter was dismissed and Hyrum Smith was appointed in his place, and so continued until he was ordained Pre-

siding Patriarch, when William Law was appointed Counselor, and he apostatized.

33. *Q.* Who are the First Presidency of the Church?

A. Brigham Young, President; John W. Young and Daniel H. Wells, Counselors.

34. *Q.* Who is the Presiding Patriarch?

A. John Smith, eldest son of Hyrum Smith, the Patriarch.

35. *Q.* What are the Twelve Apostles?

A. They are organized as a Traveling Presiding High Council, to build up the Church, and regulate its affairs, in all the world, under the direction of the First Presidency of the Church. Doctrine and Covenants iii. 11, 12, 17; new edition, cvii. 23, 33, 39.

Repeat the passage.

"The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in the church in the duties of their calling. * * * The twelve are a traveling presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations; first unto the Gentiles, and secondly unto the Jews. * * * It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation."

36. *Q.* Who constitute the present Quorum of the Twelve Apostles?

A. John Taylor, President; Wilford Woodruff, Orson Hyde, Orson Pratt, sen., Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Jr., Joseph F. Smith, and Albert Carrington.

37. *Q.* Of what does the High Council consist, and what are its duties?

A. The High Council consists of Twelve High Priests, and is set apart for the purpose of settling important difficulties which may arise in the Church. There is a High Council in every Stake of Zion. Doctrine and Covenants v. 1; new edition, cii. 2.

Repeat the passage.

"The high council was appointed by revelation for the purpose of settling important difficulties which might arise in the church, which could not be settled by the church or the bishops' council to the satisfaction of the parties."

38. *Q.* How are the Seventies organized?

A. Into quorums of seventy Elders each, from which number seven are chosen to preside. The seven Presidents of the first quorum of Seventies preside over all the quorums. Doctrine and Covenants iii. 43; new edition, cvii. 93–96.

Repeat the passage.

"And it is according to the vision showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy; and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy, until seven times seventy, if the labor in the vineyard of necessity require it."

39. *Q.* Who are the present seven Presidents of the first quorum of Seventies?

A. Joseph Young, Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van Cott.

40. *Q.* Do the High Priests, Elders, Priests, Teachers and Deacons constitute separate quorums, with their respective Presidency?

A. Yes. In each Stake of Zion the High Priests constitute a quorum without respect to number. Also in each Stake of Zion a quorum of Elders numbers ninety-six, a quorum of Priests forty-eight, a quorum of Teachers twenty-four, and a quorum of Deacons twelve. Each of these quorums has its President and two Counselors.

41. *Q.* What is the Presidency of the Aaronic Priesthood?

A. The Bishopric. Doctrine and Covenants iii. 8; new edition, cvii. 15.

Repeat the passage.

"The bishopric is the presidency of this priesthood, and holds the keys of authority of the same."

42. *Q.* Who has a legal right to this office?

A. No one, except he be a literal descendant of Aaron. Doctrine and Covenants iii. 8, 32; xxii. 2; new edition, cvii. 16, 70; lxviii. 16–18.

Repeat the passages.

"No man has a legal right to this office, to hold the keys of

this priesthood, except he be a literal descendant of Aaron. * * * For unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood."

"If they be literal descendants of Aaron they have a legal right to the bishopric, if they are the first-born among the sons of Aaron; for the first-born holds the right of the Presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office to hold the keys of this priesthood, except he be a literal descendant and first-born of Aaron."

43. *Q.* By whom must a literal descendant of Aaron be ordained to the Bishopric?

A. By the presidency of the Melchisedek Priesthood. Doctrine and Covenants xxii. 2; new edition, lxviii. 20, 21.

Repeat the passage.

"And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood; but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency."

44. *Q.* When no literal descendant of Aaron can be found, how is the office of a Bishop filled?

A. A High Priest of the Melchisedek Priesthood, having authority to officiate in the lesser Priesthood, can fill the office of a Bishop, but he must be ordained and set apart by the Presidency of the Melchisedek Priesthood. Doctrine and Covenants iii. 8; new edition, cvii. 17.

Repeat the passage.

"But as a high priest of the Melchisedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the presidency of the Melchisedek priesthood."

45. *Q.* What difference exists between the authority of a Bishop from the High Priesthood, and that of a Bishop who is a literal descendant of Aaron?

A. A Bishop from the High Priesthood can act in the Bishop's office, with the assistance of Counselors; a Bishop who is a literal descendant of Aaron can act independently, without Counselors, except on the trial of a President of the High Priesthood of Melchisedek. Doctrine and Covenants iii. 32, 34; new edition, cvii. 71–73, 76.

Repeat the passage.

"Nevertheless, a high priest that is after the order of Melchisedek, may be set apart unto the administering of temporal things, having a knowledge of them by the spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon the testimony as it shall be laid before him according to the laws, by the assistance of his counselors whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchisedek * * * * But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a president of the high priesthood, after the order of Melchisedek, is tried, to sit as a judge in Israel."

46. *Q.* Who at present presides over the Aaronic Prieshood in the Church.

A. Edward Hunter is now the Presiding Bishop in the church.

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CHAPTER XVIII.

DISPENSATION OF THE FULLNESS OF TIMES.

1. *Q.* What are we to understand by a dispensation, in connection with the work of God?

A. The opening of the heavens to man, the bestowing of the Holy Priesthood with all its powers upon them, and the organization and building up of the Church of Christ upon the earth, for the salvation of all who will obey the Gospel.

2. *Q.* Have many dispensations been given to man since the fall?

A. Yes, very many.

3. *Q.* Name a few of the principal.

A. One was opened through Adam, who blessed his posterity, and told them what should befall them to the latest generation; one through Enoch, who, with his people, was translated without seeing death; one through Noah, who, with his family, was saved in an ark when the world was drowned; one through the brother of Jared,

when he and his friendes were led from the Tower of Babel to America; one through Abraham, God promising to him and his seed the land of Canaan for an everlasting inheritance; one through Jacob, the father of the Twelve Tribes of Israel; one through Moses, who led the Children of Israel from the land of Egypt to the land of Canaan; one through Lehi, when he, with his family, went from Jerusalem to America; one through Jesus Christ, when he established his Church in Asia and America, and was crucified at Jerusalem; and one through Joseph Smith in these last days.

4. *Q.* Which is the greatest dispensation?

A. The Dispensation of the Fullness of Times, opened through Joseph Smith.

5. *Q.* Why is this called the Dispensation of the Fullness of Times?

A. Because it is the last dispensation of God to man, in which the fullness of truth will be revealed for the salvation and exaltation of the human family.

6. *Q.* When and how was this dispensation commenced?

A. About the year 1820, whilst Joseph Smith, who then lived at Manchester, Ontario County, New York, was praying to the Lord to teach him the true religion, a vision of the heavens opened unto him, two glorious persons descended towards him, and one, pointing to the other, said, "This is my beloved Son, hear him."

7. *Q.* Who were these two persons?

A. God, the Father, and his Son Jesus Christ.

8. *Q.* What instruction did Joseph Smith receive at this time?

A. He was told that all the religious societies on the earth were teaching incorrect doctrines, and that he must join none of them.

9. *Q.* Did he receive any further revelations from God?

A. Yes. On the night of the 21st of September, 1823, the angel Moroni appeared to him three times, giving him much instruction, and informing him that God had a work for him to do, which should cause his name to be good and evil spoken of among all people, also that a record, written upon gold plates, and giving an account of the ancient inhabitants of America, and the dealings of God with them, was deposited in a particular place in the

earth, and with the record, two stones in silver bows, which were anciently called the Urim and Thummim, and by which God revealed intelligence to his people.

10. *Q.* Was Joseph Smith favored with any other revelation?

A. Whilst in the field the next day, the angel again appeared to him, commanding him to tell his vision, and the commandments he had received, to his father.

11. *Q.* Did Joseph Smith do this?

A. Yes, and his father told him he must do as the angel had directed, as it was of God. Joseph consequently went to the place where the plates were hid, and found them in a stone box, hid in a hill which the Nephites called Cumorah. He raised the stone, saw the plates, the Urim and Thummim, and the breastplate, and made an attempt to take them out, but the angel appeared again unto him, and told him the time was not come, but would be four years longer. He was also informed that he must go to the place once a year, until the time appointed, and the angel would meet him there. This Joseph Smith did, and he received instruction each time.

12. *Q.* What occured at the end of the four years?

A. On the 22d of September, 1827, the angel placed in his hands the Plates, the Urim and Thummim, and the breastplate, charging him to keep them safe. The plates were near eight inches long by seven wide, and a little thinner than ordinary tin, and were bound together by three rings, running through the whole. The plates altogether were about six inches thick, and were neatly engraved on each side with hieroglyphics, in a language called the Reformed Egyptian, not then known on the earth.

13. *Q.* What did Joseph Smith do with the plates?

A. He translated them by the power of God, through the Urim and Thummim, enduring much persecution at the time, from religious people, who said he was an impostor.

14. *Q.* Did any other person see these plates?

A. The Lord, by a heavenly messenger, showed the plates to three witnesses, and Joseph Smith showed the plates by commandment to eight witnesses. The translation was printed in the year 1830, and called the Book of Mormon. The testimony of these eleven witnesses was also printed with it.

Repeat their testimony.

"*The testimony of three witnesses:* Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is the record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ; that we beheld and bear record that these things are true; and it is marvellous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

"OLIVER COWDERY, DAVID WHITMER, MARTIN HARRIS."

"*And also the testimony of eight witnesses:* Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, jun., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold: and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it."

"CHRISTIAN WHITMER,	JACOB WHITMER,
PETER WHITMER, JUN.,	JOHN WHITMER,
HIRAM PAGE,	JOSEPH SMITH, SEN.,
HYRUM SMITH,	SAMUEL H. SMITH."

15. *Q.* Were the engravings on all the plates translated.

A. No. Some of the plates were sealed, and were not to be translated at that time. After the translation of the unsealed plates was completed, both those which were sealed and those which were unsealed were returned to the care of the angel.

16. *Q.* How many races of people does the Book of Mormon give an account of?

A. Two—the Jaredites, who went from the tower of Babel; and two colonies which left Jerusalem about 2400 years ago, or about 600 years before the birth of Christ. The history of all these people was engraved on the plates, and hid in the earth about 1400 years ago. The North American Indians are the descendants of those who went from Jerusalem.

17. *Q.* Did Joseph Smith receive power to organize and build up the Church of Christ?

A. Yes. On the 15th of May, 1829, Joseph Smith and Oliver Cowdery went into the woods to pray, and while praying, a heavenly messenger, John the Baptist, the forerunner of Jesus, descended in a bright light, laid his hands upon their heads, ordained them to the Aaronic priesthood, and commanded them to baptize and reordain each other. This they did, Joseph Smith baptizing Oliver Cowdery, and he baptizing Joseph, and and then Joseph re-ordaining Oliver, and he re-ordaining Joseph.

18. *Q.* Did Joseph Smith receive the Melchisedek Priesthood?

A. Yes, after he had received the Aaronic Priesthood, he was ordained to the Melchisedek Priesthood, under the hands of Peter, James, and John, Apostles of Jesus Christ, and who held the keys of the priesthood.

19. *Q.* Where and when was the Church of Christ organized by Joseph Smith.

A. It was organized at Fayette, Seneca County, New York, on the 6th of April, 1830, and consisted of six members.

20. *Q* Did the Church rapidly increase?

A. Yes, many people believed the Gospel, and entered the Church, and the gifts of the Spirit were enjoyed by the Saints. In 1831, a settlement was formed in Geauga, now Lake County, Ohio, and another in Jackson County, Missouri. On the 3d of August, in the same year, the spot for a Temple was dedicated at Independence, Jackson County, Missouri, and in 1833, the Saints were driven from that place into neighboring counties.

21. *Q.* How did the Saints get on in those neighboring counties and also in Ohio?

A. They were much persecuted, and finally they

had to leave Ohio in 1838; and in the winter of that year and 1839, they were driven by cruel mobs, from Missouri. They then settled on the Mississippi river, and built up a beautiful city which they called Nauvoo.

22. *Q.* Have the Saints built any temple to the Lord?

A. Yes, two—One at Kirtland, Ohio, at the dedication of which, in 1836, the power and glory of God were displayed in a remarkable manner; another at Nauvoo, which was dedicated in May, 1846.

23 *Q.* What particular event happened to the Church in 1844?

A. The murder of Joseph and Hyrum Smith, in Carthage jail, June 27, by an armed mob, with their faces blackened. But the murderers were never brought to justice.

24. *Q.* Was Joseph Smith ever condemned by the laws of the land?

A. Never, although his enemies embroiled him in about fifty lawsuits.

25. *Q.* After Joseph Smith's death, on whom fell the responsibility of directing the affairs of the Church?

A. On the Quorum of the Twelve Apostles, with Brigham Young as their President.

26. *Q.* Did Joseph Smith, before his death, bestow all the keys and powers of the Holy Priesthood upon the Twelve Apostles?

A. Yes, every key that was necessary to save and exalt mankind in the celestial kingdom of God. Millennial Star, vol. x., page 115.

Repeat the passage.

"There is not one key or power to be bestowed on this Church, to lead the people into the celestial gate, but I have given you, showed you, and talked it over to you; the kingdom is set up, and you have the perfect pattern, and you can go and build up the kingdom, and go in at the celestial gate, taking your train with you."

27. *Q.* How long did the Saints stay at Nauvoo?

A. Until the year 1846, when they were compelled to leave that place, and go into the wilderness, to seek another home. In July, 1847, they made a settlement in Great Salt Lake Valley, where, on the 6th of April, 1853, they laid the corner stones of another temple. There and in the surrounding valleys the Saints have continued to this time to live in happiness and prosperity.

28. *Q.* Where and when were President Brigham Young and his two Counselors, Heber C. Kimball and Willard Richards, publicly recognized as the First Presidency of the Church of Jesus Christ of Latter-day Saints?

A. At a General Conference held at Council Bluffs, Pottawatamie County, Iowa, on the 24th of December, 1847.

29. *Q.* Has the Gospel been preached very extensively already?

A. It has been preached in the principal nations of the earth, and it will speedily go forth and be proclaimed to every nation, and kindred, and tribe, and people, that all the inhabitants of the earth may repent of their sins, escape the judgments which God is about to pour out upon the wicked, and be prepared to stand when the Lord Jesus Christ shall be revealed from the heavens in flaming fire, to take vengeance upon the disobedient, reward the obedient, and reign in peace and righteousness upon the earth.

30. *Q.* Will the Lord inflict great judgments upon the wicked?

A. He will visit them with war and famine, plague and pestilence, until they are utterly wasted.

31. *Q.* How will the righteous be engaged during the time the wicked are thus punished?

A. Those who obey the Gospel will gather together on the continent of America, and build up the New Jerusalem, and other cities, and also many temples to the Lord, and become a holy, prosperous and mighty people, and will be called the Zion of the Lord, and he will reveal his knowledge and power and glory among them, to the astonishment of the nations.

32. *Q.* Where will the New Jerusalem be commenced?

A. In Jackson County, Missouri, where a temple, the site of which was dedicated in 1831, will be eventually built.

33. *Q.* Why will so many temples be erected?

A. Because in them the Saints will be baptized for those persons who have died without a knowledge of the Gospel, and will attend to all the ordinances of salvation and exaltation for themselves and their dead friends.

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